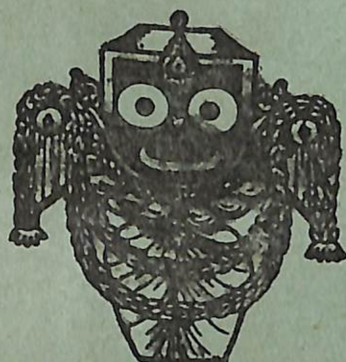
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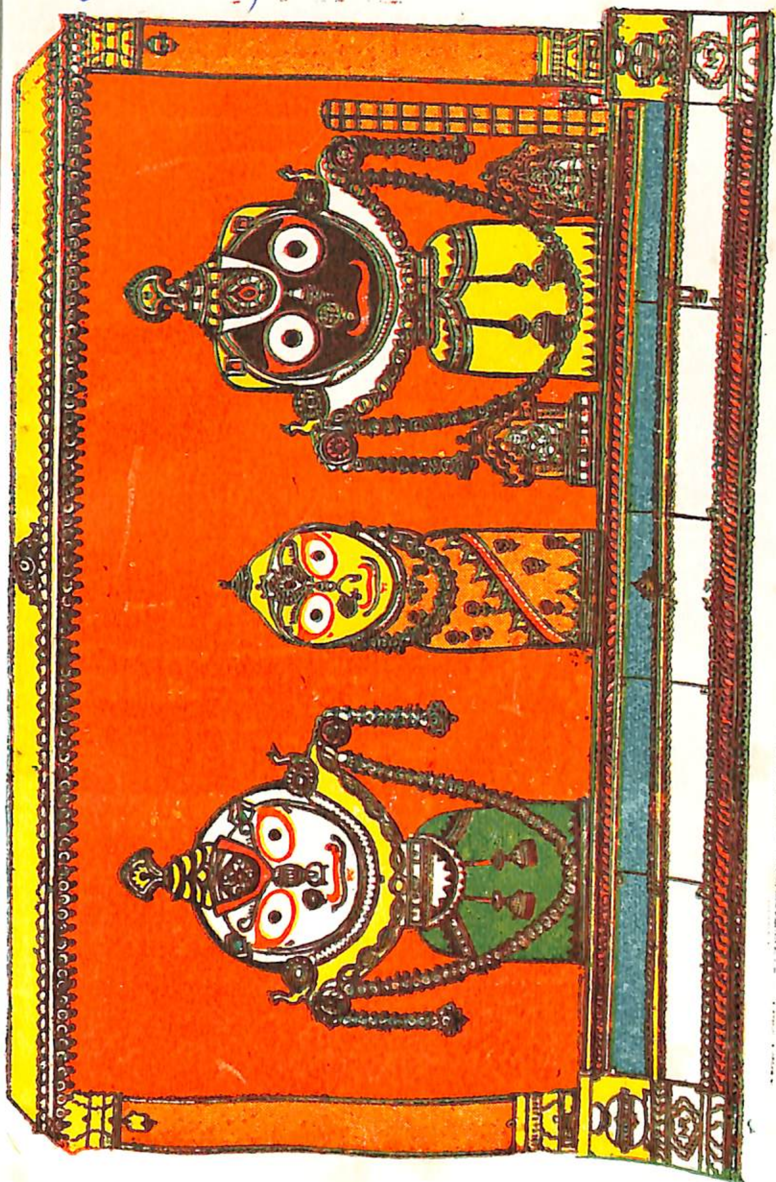


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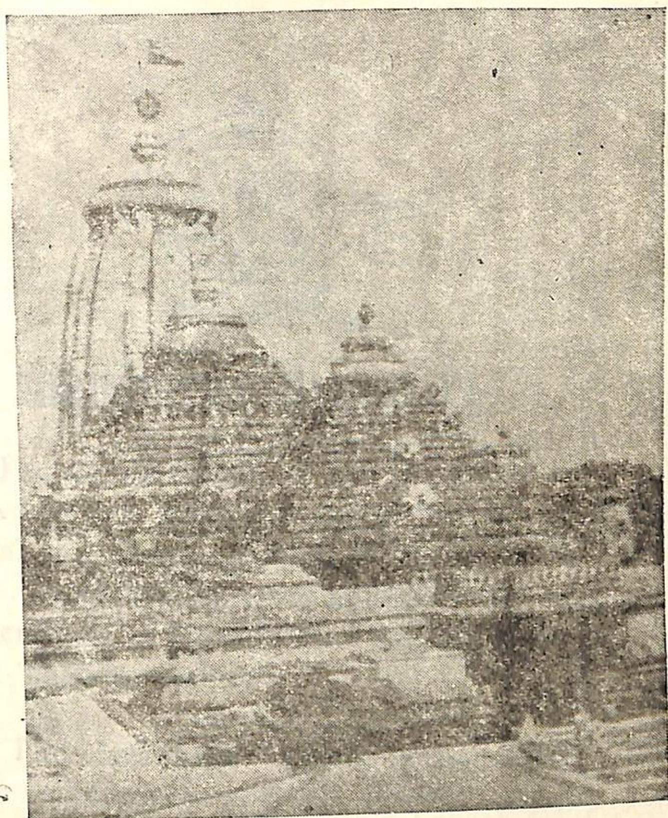
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मूल्य—एकरुपया चालिस पइसा

Puri 1981
January.



SRIKHETRA PARICHAYA



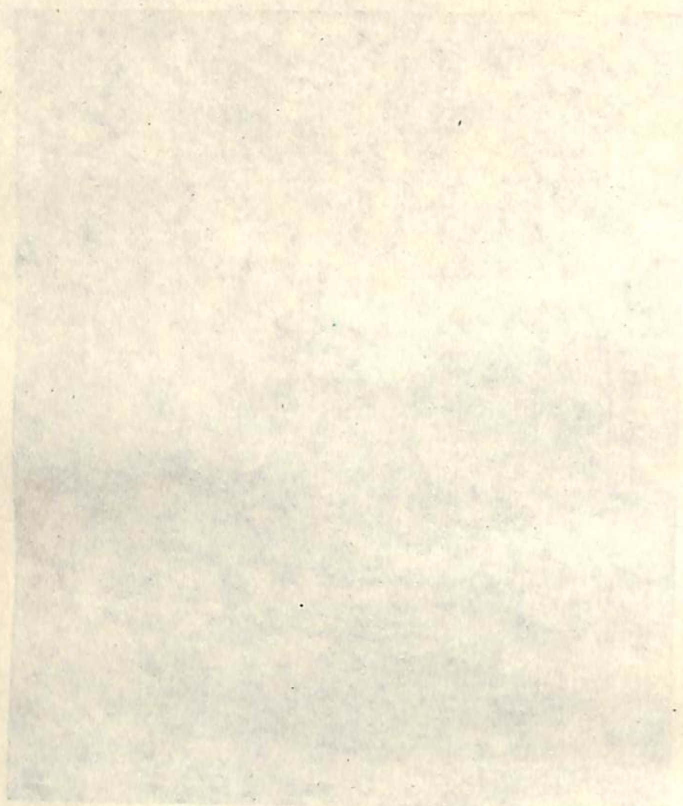
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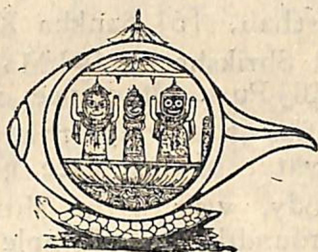
Administrator on Behalf of

Sri Jagannath Temple Managing Committee Puri.

2nd Edition

1980





SHRIKHETRA PARICHAYA

The sacred Temple of Shri Jagannath is located on the western coast of the Bay of Bengal at a distance of 90 K. M. to south of Cuttack and 58 K.M. from Bhubaneswar, on the terminus of Howrah-Puri Railway of the South Eastern Railways.

2. The Jagannath Temple is the oldest and most important pedestal, an ever lasting monument of ancient Indian culture, both religious and Philosophical. The ancient doctrines describe Puri as more imporetant than the famous Pedestals it contains. It has many synonomical names and each name has its Philosophical and spiritual importance and they are.

[1] Uchista Kshetra, [2] Uddiyan Pitha, [3] Purusottam Kshetra, [4] Jamanik Tirtha [5] Kushasthali, [6] Sankha Kshetra, [7] Niladri, [8] Shrikshetra, [9] Martya Baikuntha and [10] Puri. Utterance of these ten names Purifies the body, the touch of the sands and water of this place glorifies the purified body, visit to the shrines in the pedestals aroundthe mainTemple takes away all evil infiuences from the mind and visit to the presiding deities of the Temple from behind the sacred Garuda Stambha with absolute faith immortalises the soul.

3. Indrabala otherwise known as Indradyumna, son of Udayana of Pandu dynasty worshipped the Lord Jagannath then known as Nilmadhab in about 484 B. C. with the helpof Adibasis of this place. About 80 years thereafter Mahapdmananda became attracted to the deity and stole it away to Magadha. In the Ist, Century B.C. Kharabela the then king of Kalinga invaded Magadha and took back the deity and established it in its present place and in course of time the worship of the deity fell into the hands of Savaras. Jajati keshari raised a temple for this deity in 824 A. D. but it was withered

away shortly after its construction due to saline action. Subsequently in 1100 A. D. Ananta Barman Chodagang of Ganga dynasty commenced construction of the present temple. His grand son Ananga Bhimadeb completed it at the expense of 12 years income of ancient Orissa The configuration of the Temple as it was originally ilt stands as it is today without any Change.

4. It seems the Temple was constructed at a time when the architectural skill of the local artisans was not much developed as in the latter year when the Temples of Bhubaneswar and Konark were built. it is, however certain that this Temple was constructed with strict adherence to the cannons of Shilpa Shastra which originated from Biswakarma son of Lord Brahma. The main temple is divided in to four parts called [1] Bimana [2] Nata Mandir, [3] Jagamohan and [4] Bhogamandap and it is surrounded with a court-yard called Bhitara Bedha or inner premises and in the periphery of the inner premises the shrines of all other dieties are located. The inner premies has a compound wall and the Bahara Bedha or outer premises is situated outside this compound wall in the outer premises many shrines, Anand Bazar, garden, kitchen itc.

are located. The outer circle has also a compound wall called 'Meghanada Pacheri' which is 22 feet high and 6. 5. feet wide. the temple has four main gates, the eastern gate is called the Sinha Dwar or the Lion's Gate. The Northern gate is known as Swarga Dwar and the other two gates are southern or Dakhina Dwar and western or Paschimdwar. The height of the main tample is 214 feet from the main road. In its summit there stands fixed the discus called Nila Chakra' which Lord Srikrishna used in Mahabharat Judhha to smash all 'Adharma'

5.The Hindu scriptures has described only four places in India which are important as pilgrim centres and individuals attain purity of sou l by visiting these four places. Out of these four places Puri is most important as the shastras prescribe that Puri is to be visited after visiting the other three places for attaining Tirtha benefits. These four places are [1] Badrinarayan (2) Dwaraka [3] Rameshwar and [4] PURUSOTAM or Puri. It is said that Lord Jagannath takes his bath in Badrinarayan, dreses in Dwaraka, food in Puri and bed at Rameshwar. The food which the Lord takes is of very Rajasik type and all the Dhupa menus in the Jagannath Temple, Puri has, therefore

been prescribed to be of different varieties and of highest quality according to seasonal requirements for maintaining health on the principles of Ayurveda.

6. The mangament of the Temple ever since its construction was in the hands of the successive rulling chiefs of Orissa and lastly it came to the Gajpati Kings of Khurda later known as Raja of Puri. From 1960 the management of the Temple vests upen a Commitee, formed by the State Government under the provisious of sri Jagannath Temple Act. 1955 of which the Raja of Puri is the Chairman. The Additional District Magistrate, Puri is the Secretary of this Committe and Administrator of the Temple.

7. There are 36 types of Sevaks [Service holders] who perform different types of Seba to the deity in the Temple and they are all herditary Each has separte function and independent of others. All types of sevaks have therefore tojoin hands for attending to the Niti rituals of the Temple every day. These Sevaks enjoy all the food offerings of the Commitee to the deities in prescribed proportions.

8. Puri is Otherwise known as 'Tirtha kendra' or a centre of sacred places. A devote visiting puri must see all these sacred places, breath its air, take bath where possible and pray to the Gods whereby he Purifies his body mind and soul. Among the sacred places the following are important.

1-Markanda Tank

Religious minded devotees first take their bath in the sweet waters of Markand tank. The waters of all the sacred rivers of India have Jo ned here and so its water is considered as sacred and pure. This tank exists from the time of Mohapraeay.

2. Mahodadhi (Sea)

The waters of Indian ocean coming through the Bay of Bengal touches the northern limits of Puri town and by the churning of thease water of the ocean the gods in the past got Mahalaxmi, Amrita and Poison. Mahalaxmi was offered to Lord Jagannath Amrit was distributed among the Gods and the poison was taken by Lord Siva to save the Universe from destruction. A bath inthe sea is therefore, sacred and apart from its medicinal utility it has religious sanotity. A dip in the sacred

sea brings in broadness of mind doing away with all meanness. Tarpan is also done here by the devotees.

3. Rohini Kunda inside the Temple

This Tirtha is located near Bimaladevi Temple, in this Kunda one can see the Chakra and a crow with four hands. After the construction of the Temple Maharaja Indradyumna went to invite Brahma for the inagural ceremony In his absence, one Galmadhab Raja occupied the Temple and worshipped Madhaba. When Indradyumna came back, Galmadhaba quarrelled with him and the dispute was settled in favour of Indradyumna by Lord Brahma after taking evidences from a crow and a tortoise. The crow and the tortoise were immortalised for their trouth. The earliest God Nilamadhab was worshipped with the water of the kunda and so it is considered pure.

4. Kalpa Bata inside the Temple

This is a Tirtha located near Mukti Mondap. The banian tree is as old as the temple. It is said that Lord Jagannath takes his

sleep in a leaf of this tree when there is Mahapralaya. Devotees worship here for getting child All desires are fulfilied if one sits under this tree and offers Pindatarpan.

5-Sweta Ganga.

It is a tank located on way to the Swarga dwara from Lion's Gate. After sea bath devotees take their bath here. The tank has get under current from the Ganges. It is therefore considered a Tirtha.

6-Indradyumna Tank

From Markand tank the devotee proceeds to this tank for a sacred dip to further purify his body and a Tarpan is also offered here. The action of the water of this tank on the body is only to be felt and its effikacies believed. The water of Mandakini Ganga bes in this tank.

These three bathing places and visit to Kalpa Bata in the Jagannath Temple and Lord Balabhadra and Lord Jagannath are the five main Tirthas and Debatas of Puri.

7-Narendra Tank

This tank is famous as it is the Keli Sarobara of the Lords. The Chandan Jatra festival of the Lords is observed here. Narendra Deb son of Kapilendra Deb left his kingdom to the charge of his brother Purusottam Deb and spent all his belongigs in constructing this tank and stayed on its bank with his wife till deth. The waters of this tank have got their purity by the boating games of the Lords during Chandan Jatra Devotees do not therfore ferget to sprinkle its water over them or have a bath in it also.

A walk in the Temple of Shri Jagannath and in the Bada Danda has a lot of religious importance Each Dust particle of this great road is full of atomic energy and so much so a walk over it enchants the devotees towards the main gate of the Temple removing from his mind all his worldly attachments for a moment. He sees from a distance the Nilachakra or discus in the summit of the Temple and bows his head thinking its to opposite qualities of a Saviour and Distroyer The Chakra saves one who follows truth from all evil influences on him and destroyes one who- commits

Adharma in any form Any body who puts a red flag over this Nilachakra brings to him all the prosperity in life. The places and shrines to be visited on coming to the main gate of the Temple have been described below in serial order and visits conforming to that order have its religious benefits.

1-Aruna Stambha

This is a Pillar of Son God in front of the Lions' Gate-eastern gate of the Temple otherwise known as Sinha Dwar. This pillar was first installed in front of the Temple at Konarak. The Marhatta rulling chief of Orissa. Bali Brahmachari shifted this pillar from Konark and in stalled it at this place. This denotes Aruna Darsan i, e. Jyotilaka. In other words the energy of the Sun God is concentrated in this pillar and devoteds touching the pillar get sufficient energy and strength ofmind to approach Lord Jagannath

2-Meghanad Pacheri

As we proceed from the Aruna Stambha towards the main gate we come across the outer compound wall. This wall is called Meghanad

Prachir. It is 22 feet high and 6. 5 feet wide and it runs round the Temple premises. This Pacheri has the quality of restricting passege of sound waves emanating from the roaring of the sea to enter in to the Temple.

The legend indicates that once Lord Jagannath and Mahalaxmi fell in to love quarrels and Lord Jagannath chastised that Her ocean father is a roaring God and for that her dughter is quarrelsome As a protest againgt this insult Mahalaxmi gave the Meghanad Pacheri the quality of restricting outside sound in to the Temple Each stone of the temple is therefore physically sound proff and Posses celestial quality and devotees bow low bafore this Prachir while entering in to this Temple.

3.Singh Dwar

The eastern gate of the Temple is the gate through which majority of the devotees enter into the Temple. This door is the emblem of Mokhya because it has been located in the way to God. Fate Hanuman is the gate-keeper deity of Sinha Dwara.

4-Patitapaban

Lord Jagannath has another name which is Patitapaban meaning saviour of persons who have fallen from the society. Lord Jagannath is therefore named as Patitapaban and takes his seat in the portico room ofthe Sinha Dwar. One can see Patitapaban from outside the gate and patitapaban is mainly intended for untouchables and the persons who have left Hindu religion or have fallen from the society for his vice.

It is said that Gajpati Ramchandra Dev II was forced by the then Mahammadan Ruler to accept Islam But he was a great devotee of Lord Jagannath throughout his life. He did not enter in to the Temple and prayed this Patitapaban from outside the gate every day.

5- Biswanath Temple

This temple is located as we lead to the 22 steps from out of the portico room, It is to the left. In Yoga principles one has to meet Yogeswar [Siva] first before he comes to meet Bishnu-Lord Jagannath. So Bisweswar of Kashi have had to take his abode at the entrance of the 22 steps of the Temple. Devotees are required to pay their regard to this deity first before proceeding further.

6-The 22 Steps

Man has 22 types of vices and these vices are opposed to salvation or Mokhya He is therefoie, required to give up these vices before he proceeds to meet Lord Jagannath. In each step of the 22 steps he has to give up with prescribed Yogasadhana the vices one after the other. In this manner he has to proceed step by step and when he reaches the last stepe he gets in to perfection. The 22 steps have, therefore, got the qualites of talking away all the vices from the devotees who get in to the Temple with absolute faith.

7-Kurma Bedha

As we get into the last step of the 22 steps we see one gate-way in front and two on both sides. The side gat es lead to the cuter premises of the temple about which we will narrate latter. The front gate-way leads to the inner premises of the Temple which is known as Kurma Bedha. Kurma Bedha is the most sacred place for Sri Jantra or Bisa Jantra of the Mahasambhu.

It is the practice in the temple to go by the left.

8-Agneswar Temple

In this temple the presiding deily is Agneswar. He is the keeperof Kurma Bedha Prachir.

9-Satya Narayan Temple

Acording to the baishnabic thought, "Suklambardhar Bishnu" is to be met before starting Adhyatmik practice. Thesepractices are necessairy for arccelerating Mokhya, in other words Nirvan while meeting Lord Jagannath in the long run.

10-Kalpa Ganesh Temple

This is otherwise known as Chintamani Ganesh. Acording to the Vedic principles, Ganesh is to be worshipped first before worshiping any other God or Goddess. When the construction of the Tample was completed Ganesh was worshipped first in this Temple before the Pratistha operation ofthe main Temple.

The Purans indicate that if any body recites the Bija Mantra of Ganesh 108 times before this Chintamani Ganesh, he achieves his object.

11-Sarbamangala Temple

Godess Sarbamangala is akin to Bimala Devi and Uttarani Devi. She is the Sakti energy and without this Sakti every matter is motionless. Teerefore, after geting blesings of Chintamani Ganesh, one has to pray the Sarbamangala Devi for acquiring energy or Sakti Acording to 'Matsya) Puran' Sarbamangala is the best Pitha (place) Tantric Sadhana.

12-Pancha Pandab Temple

In the "Sarala Mahabharat" it is said that when thePanchPandab brothers were in exile they prayed to Lord Jagannath at this place for smooth pssiang of there difficult times In there memory 5 Siva Lingas have been installed at this place known as Panch Pandab Lingas.

13-Ananta Basudev Temple

The Bigraha of Adisesa is worshipped here, A speccial function is held in the temple on the 14 th full-moon day of Bhadrab.

14-Maha Bajreswari Temple

Maha Bajreswari is the Sakti of Kshetrapal Siva of the Purusottam Kshetra. She is also known is Indrani Devi.

15-Kutam Chandi Temple

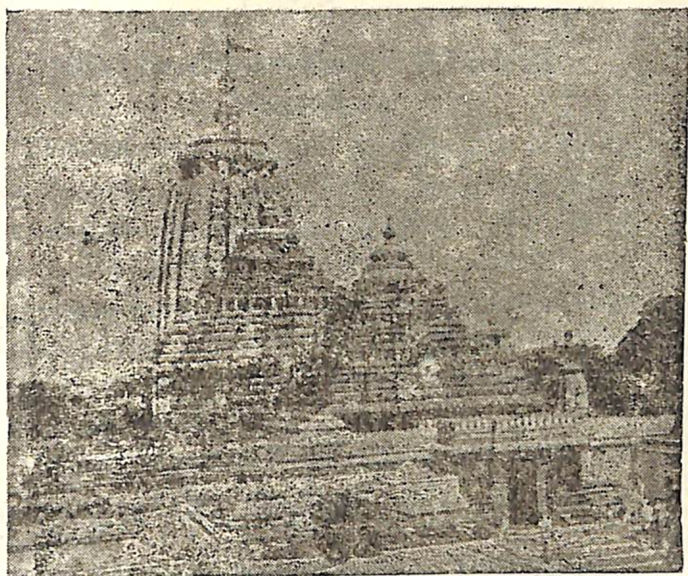
A place of tantrik Puja and the Chandi is installed here to receive the Puja-on Saktas principles.

16-Surya Jantra Mandir

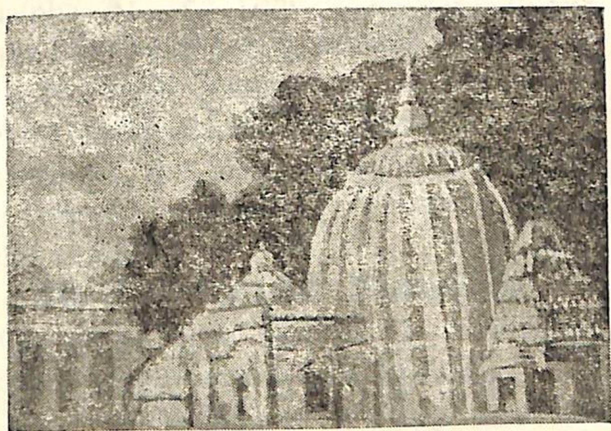
It is the practice in this Temple to worship the rising sun in the first instance before starting any other operations or activities. In this Temple the daily worship to the Sun God is done. Surya Jantra according to Adi Brahama Purana has been inscribed in this temple.

17-Kshetrapal Mandir

Kshetrapal is the Siva Linga otherwise known as Kshetrapal Variab. This deity accords premission to the devotees on being otherwise satisfied to meet Lord Jagannath. He is the commander of the Temple.



Jagannath Temple



Sri Lokanath Temple

18-Brahmeswar Mukti Mandap

God Brahma stayed at this place when the Temple was constructed for giving directions tothe devine architccts for executing the job. The place is, therefore, sacred and at present it is the seatof learned Brahmins Now-a-days they sit in this Mandap and deliberate on religious issues and give directives on all matters.

Mukti Mandap Pandit Sava has a library situated at the southern side of Bimala Temple.

19-Jagna Nrusinh, Temple

The presiding deity of the temple is Jagna Nrusinha otherwise knwon as Mukta Nrusinha. At the time of pratistha of the temple itis customary to worship Jagna Nrusinha. Maharaja Chodaganga Dev constructed the temple and installed the deity before pratistha of the main Temple. There are stone carvings and inscriptions tothis effect in this temple.

20-Jalakrida Mandap

Chandan Jatra festival in the iuner temple is celebrated in this Mandap.

21-Bimala Devi Temple

Goddess Bimala Devi is the Presiding deity of this temple. Uchhista of Adisakti fell here from heavens as described in the Devi Puran, Goddess Bimala Devi is the Maha Bhairavi Adyasakti

It is said that after the Temple was constructed and before Lord Jagannath was ihstalled there was a long gap and during this period Goddess Bimala Devi occupied the temple Lord Jagannath ultimately arrived at the Temple and found that the Temple has been occupied by the Maha Bhairavi. Lord Jagannath requested the Adyasakti for permission to get into the Temple and Adyasakti Bimala Devi accorded permission on the condition that the food offerings to Lord Jagannath would turn to Mahaprasad if they are again offered to Bimala Devi and accordingly all the offerings to Lord Jagannath are being reofferd to the Bimala Devi.

Worship of all Tantrik Sadhanas is done in this temple before the Kalika Devi which is the Shakti emanating from Maha Sakti

22-Jogeswar Temple

In this temple both Siva and family of Lord Krishna are worshipped. This indicates that worship of both Siva and Baisnaba sects are jointly carried on here and Lord Jogeswar is both Mahasiva and MahaBishnu.

23-Sakhigopal Temple

When Purusottam Dev was in struggle with Raja of Kanchi, Lord Jagannath and Balavadra gave himdivine support and by that King won the battle. Purusottam Dev brought the Sakhigopal image from Kanchi on his return journy and installed the deity first in this temple. Subsequently the deity was taken to a place known as Sakhigopal on the 12th mile of Puri-Bhubaneswar road. Hence Sakhigopal is now worshipped at both these places.

24-Canchi Ganesh Temple

As stated above Purusottam Deb defeated the Raja of Kanchi and got by force her daughter Padmabati, God Sakhigopal and God Ganesh. The Kanchi Ganesh is otherwise Known as Kamad Ganesh. There was a contract that if Purusottam Deb would have been defeated in the

battle, Lord Jagannath would have similarly been taken away to Kanchi by force. There fore Kanchi Ganesh has been installed atthe back of Lord Jagannath. This deity is of Karnatk design and is similar to the Ganapati at Kumbhakona.

25-Khira Chora Gopinath Temple

26-Pancha Sakti Mandir

Under Sakti worship there are 5 Adi Matrukas' and they are goddess Sarswati, goddess Gayatri. Goddess Savitri, Gaddess Sasthi and goddess Bhubaneswari. They are called also five Loka Matruka. All the five deities have been installed here. Devotees leading to Lord Jagannath should not forget to bow down before this pancha Sakti.

27-Nilamadhab Mandir

The Savar King Biswabasu worshipped Nila Madhab in the beginning at this place and subsequently he took the deity to Mahanadi bank neer Kantilo. Therefore the god Nila Madhab exists at both these places at the present day. The Savaras presently knwon as Daitapatis are belived to be the kinsman of this Nila Madhab and they observe all the social customs during Naba Kalebar of Lord Jagannath.

28-JANTRA KALIKA MANDIR.

Famous Tantrika Kali Jantra is worshipped here and the sacred Jantra appears in the hands of Kalika Devi, the presiding deity of this temple.

29-LAXMI NARAYAN MANDIR

30-MAHALAXMI MANDIR

This Temple was built by Chodaganga Deb along with the main Temple. So its architecture is similar to the Sikhar [main temple] The Jagamohan of this temple is known as Tripad Bhuti Baikuntha Mani Mandap and here people discuss about all religious matters of Sanatan Dharma. So there isa system that every devotee coming to this temple shoud take rest for a moment after having Darsan of Mahalaxmi.

There is an image of Laxmi Nrusinha in this temple. The original image of Laxmi Nrusinha which was worshipped by Adi Sankaracharya has been installed here and devotees may see the potrait of Adi Sankaracharya at the feet of Laxmi Nrusinha.

31-NABAGRAHA MANDIR.

The nine Planets are worshipped her These Planets have been placed in the reverse order which is the speciality from among the Naba Graha temple at different places. The sun being the farthest planet from the earth it is tobe approached last for offerings, seems to be the principle behind in placing the planets in this temple in the reverse order.

32-SURYA CHANDRA MANDIR

This temple was originally the seat of Dharma Debatta. All betrothal oath ceremony is, therfore, being done here.

When Konark temple dwindled down, the Adi Surya Murti of Konark was brought to Puri and in stalled in this place. All rituals of the Konark temple are, there fore held here.

33-GOPINATH AND RAMCHANDRA MANDIR

This temple combines the era of Rammayan and Mahabharat.

34-PATALESWAR MANDIR.

Ananga Bhim Dev built this temple and inscriptions of all Gajapati Kings are here.

35-PADAPADMA MANDIR.

The foot prints of Sri Chaitanya ware first at the Jagamohan of the main Temple behind Garudastambha. Now it is placed in this temple and it is, therefore sacred forthe Raganaga Baishnavas. All Sankirtan performances are therefore done in front of this temple by different Kirtan Mandalis.

36-SRI MANDIR.

37-SRI CHAITANYADEB MANDIR.

Sri Chaitanya on entering in to the temple commenced his Kirtan at this place. In commemoration,his image has been installed in this Mandir with the image of Ramachandra at his side.

38-BHOG MANDAP TEMPLE.

This temple was built by Purusottam Deb in the 15th Century. Sankaracharya prayed Lord Jagannath from this place before the temple was

constructed. This is, therefore, called Bhoga Bardhan. In this temple we will find carvings of all types of Royal ceremony of Oriya Gajapati Kings. The image of Durga Madhab has been installed here.

39-NISA TEMPLE OF THE SIKHAR

Before entering in to the Jagmohan of the main Temple, one is to visit 3 Nisha Temples situated in 3 different directions at a higher altitude in the outer walls of the main temple. The following deities are the presiding deities of the Nisa temple. [1] Baraha at the south, [2] Nrusinha at the west and [3]Tribikram in the north. These images have been carved in black granite stones containing fine architectural performances whichis rare in Orissa architecture.

40-DEBASNAN MANDAP

This is the place where all Gods, Rusis Nrutyakaris and divine Darsakas assemble, deliberte and discuss before approrching Lord Jagannath for solving any of their problems. The Mandap is, therefore, very sacred.

problems. The Mandap is, therefore very sacred

41-MADAN MOHAN MANDIR

The moving deities of Lord Jagannath, Balabhadra and Subhadra are worshipped here. They represent Lord Jagannath in all functions outside the Temple except on Snan Jatra and Rath Jatra.

42 MAJANA MANDAP

This is a platform for the ceremonial massage with turmeric of Mahalaxmi and represention deity (Madan Mohan) of Sri Jagannath on each Thursday. This is the Rukmuni Parinaya Mandap also.

43-Navi Kata Mandap

On the Janmasthami day the ceremony of cutting Navi of Jagannath is observed here.

44-GARADA-
(SRI JAGANNATH TEMPLE OFFICE)

The main office of the, Administrator Sri Jagannath Temple is located at Bada Danda (main road) infront of the place of Raja of Puri. There is a Branch Office of the Administrator at the Temple which is located in the inner compound to the north main gate for Jagamohan.

The Temple Commander, the head of temple staff working in the Temple holds his Office here.

The Administrator also comes to this Office in morning and evening The devotees, piligrims and others may contact him for any of their needs and difficulties. There is a Telephone [phone No. 1 of Puri.] All donations, subscriptions Annadan (Atica) and all other purposes relating to Lord Jagannath are officially received at this place, the main office at Bada Danda and Temple office, Bonafide receipt are granted, and the amounts are utilised for the purpose for which they are donated. The Administrator takes no responsibility of subcriptions donations Annadan (Atica) Bhog given at any other place.

45-Jagamohan of the main Temple

The place in front of the Ratna Sinhasan is called Jagamohan. Inscriptions relating to 24 Abatars. 10 Abataris 4 Dhams, 14 Manu, 10 Digpals, 8 Astabasu, 9 Nabagraha-Jaya and Bijaya exist in the Jagamohan in carvings and pictures.

46-Garudastambha

This was made by the sacred Garudadgara Main of Garuda Ganga. Garuda is the Bahan (Vehicle) of Lord Jagannath. The position of Garuda on this pillar is just at the level of Ratna Bedi so that the Garuda always points his eyes to the feet of Lord Jagannath. Sri Chaitanya saw Lord Jagannath from behind this Garuda Stambha and soon after heattaind salvation Mokhya. The impression of the finger prints of Sri Chaitanya exists behind the Garuda Stambha near the gateway of Bhogmandap The Garuda Stambha is so sacred that devotees sprinkle water on it on every Sankranti day and Saturday and utilise that water for shirnkling on their body to get rid of all diseases.

47-JAYA BIJAYA GATE

This gate is the finest specimen of Orissa architecture with Sapta Bandha. All aspects Rashalila of Lord Jagannath have been inscribed here. Jaya Bijaya are the celestial creatures of Maha Baikuntha who guard the Ratna Sinhasan.

48-Mukhasala

There are images of Astasakhis in this place. Lokeswar the Treasurer of Jagannath takes

his seat here. Ratna Bhandar and the Bed Room of the Lords are also located in this place. All birth day ceremony of the Lords andall offerings duringthe period from snan Jatra to Sri Gundicha are celebrated here. The Mukhasala has therefore varied importance.

49-KALAGHAT DWAR

Bishnu is the emblem of 16 Kalas Sadhi, Bibhuti, Anima, Pranjya, Dhi, Jnyana, Prema, Asakti, Rati, Keli. Satya. Susupti Turia, Amma and Nirvan. The Gate is the Junction of all the Kalas. This is the Agnya Chakra of Jogic thought. As we cross the Kalaghat Dwar we come to the Sahasrar which is the floor of Ratna Singhasana. One lakh of Salagram have been set in this floor according to the directive of Sri Jantra. This floor is therefore, very sacred and a devotee with obsoiute faith gots into Mokhya by coming in touch with this place.

50-Ratna SinhaSana

This is amous as Antarbedi in Mahabharat. This is the most sacred place of Purusottam Khetra. This is also the Sankhanavi Mandal. It is Alaukika as no man has done this. This is more sacred than Lord Jagannath. Touch and moving

round about it leads towards Mokhya, Over this Ratna Sinhasan wewill find seated from left to right Lord Balabhadra. Goddess Suvadra, Lord Jagannath and sudarsan, Nilamadhab, Sri Debi and Bhudevi have also taken there seats in this Ratna Sinhasana. So this is called Sapta Barna pitha.

The Cult of Lord Jagannath Balabhadra And Suvadra

One of the complex images in the Jagannath Temple is the main idols of the Lord Jagannath Balavadra and Suvadra because in no where in India such masterious idol is worshipped. Idol worship started with incorporal god of Yupakar and later eyes and mouth were engraved on this Yupa which became known as the Jagannath, Balabhadra and Suvadra. When Maharaja Indradynmna deputed his priest Bidyapati to search out Lord Jagannath, he found in the jungles of Daspalla the temple of Nilamadhab He heard the devine massage that three logs of wood would appear at Chakra Tirtha of Puri and those logs should be worshiped Accordingly Bidyapati came back and informed Indradyumna about the divine massage. Actually on the appointed Purnima

three logs of wood found floating on the sea shore at Chakra tirtha which were ceremonially brought by the King and his men, Same day the God camein disguise and asked the king to carve out the images of Jagannath, Balabhadra and Suvadra in these logs of wood in a closed room in 21 days during which he should not be disturbed. But the King on the fourteenthday opened the room being impatient as he could not hear the sound of wood cutting from inside the temple. On opening the room he found the celestial man has disappeared and the logs of wood have taken the shape of the present image and according to the divine message these imagesare being worshipped. The form of the deity is omkar Parama Brahma of Highest vedic conception.

BAHAR BEDHA [OUTER CIRCLE OF TEMPLE]

51-CHAHANI MANDAP

On the south of 22steps is sitated a temple known as Chahani Mandap. Mahalaxmi observes the Rath Jatra ceremony from this place.

52-Rosha Ghar (Temple Kitchen)

There are 200 hearths in the kitchen and 4C0 Supakars work here daily. The kitchen uses Jagnyagni after performance of visnu agnya every day.

53-Ramachandr Temple

On entering the Soutnern Gate we wil find the images of Ramachand·a In this gate we will also find the temple of the following gods,

[i] Ramachandra.
[ii] Sri Chaitanya (Sadabhuja)
[iii] Budhima.
[iv] Bara Bhaya Hanuman.
[v] Nrusinha.

BaraBhaya Hanuman protects the Mahaprasad Bala Hanuman, Gaya, Gabakhya, Bira Hanuman, Gandhamardan Tarakhya, Angada, Jambaba, Sugriba, Nala and Nila assemble here, Tantrik Sadhus generally use this gate for entering in to the temple. There is Nirmalya Khala behind this temple. Panchamukhi Hanuman has been installed here.

54-ALAKA BATIKA [Flowergarden]

Requirement of flower and leaves of the Temple are met from this garden.

55-Chaturdham

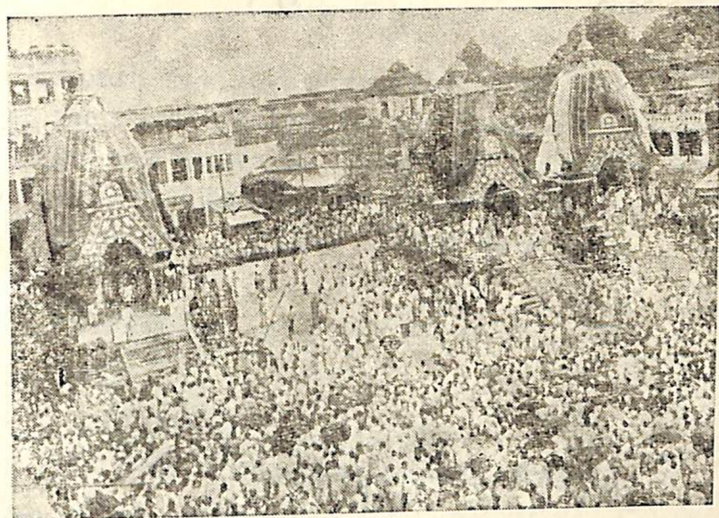
The deities of the four sacred places of India hrve been installed here. Those who cannot visit the four places perforem the religious rites appertaining to the four Tirthas here and achieve the same result. They are Badrinarayan, Dwarakadhipati, Rameswar and Jagannath.
Keeper of this Chaturdham is Bir Hanuman, Theseare inthe western Gate ofthe Temple

56-Niladri Bihar

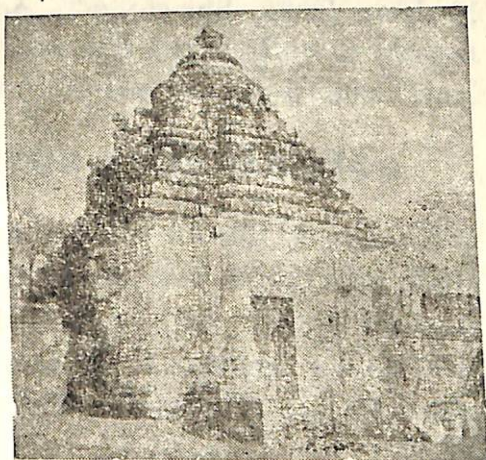
It is located near Hanuman temple at western Gate. There is a Religurs museum here on Jagannath cult with traning centre in Veda, Upanisad, Joga, music and dance etc, It is the beginning of an university of cultural education on Jagannath Dharma. There, is arrangement here for research.

57-Kaibalya Baikuntha.

It is the Deba Nirbana Bhumi. Here Pandabas burried the immortal body of Lord Sri Krushna and so on every Nava Kalebar, the Bhoutic body of Jagannath is burried here. There is a creeper know as Salmali Lata which adornes this place from time immemorial.



Rath Jatra (Car Festival) puri-



Sri Gundicha Temple

Baikuntheswar Siva guards this place. This is in the Narthern Gate of the Temple and is other wise known as Swarga Dwara. The remnants of NabaKalebar Daru are secretly kept here. The following deities have been installed here.

[i] Uttarayani

[ii] Sitala.

[iii] Jhadeswari.

[iv]Tri Sakti (lchha, Kriya and Gnyan)and

(v) Isaneswar Sambhu.

58-Anada Bazar

Mohaprasad and other articles appertaining to the Temple and usual needs of the devotees are sold here. This is located in the north ofthe Eastern Gate[SinhaDwar]

59-Deba Snan Mandap

Near Ananda Bazar we will find the Deba Snan Mandap where the Lords take there ceremonial bath on each Jestha Purnima [Snan Purnima] The Lords are visible from Bada Danda when bathing in this Mandap.

60-BHETA MANDAP

This is next to Snan Mandap On the Rath Jatra Bahuda Day, in the return journey. Mahalaxmi comes here and vews the Lords on the chariots and when they reach the Singha Dwar she recives them in to the Temple.

61-NITI PERFORMANCES.

Unlike most of the other Temples in India, the Puja offerings in the Jagannath Temple are done with 64 'Upachara' according to the Naradiya Panchatantra, Suta Samhita and Niladri Archana Chandrika. The order of different Niti Pujas every day is as follows.—

A. Mangal Arati (Opening Arati)
B Abakasa (Tooth cleaning and bathing operations)
C Sinhara (Dressing)
D. Gopal Ballav (Break fast)
E. Sakal Dhup (Morning offering)
F. Singhar (Dressing)
G. Bhogmandap Dhup.
H. Singhar (Dressing)
I. Dwiprahara Dhup (Middy offering)

J. Pahuda (Rest)
K. Sandhya Arati (Evening Arati)
L Chandanlagi (Sandal painting)
M. Ratra Dhupa (Night offering)
N. Bad Sinhar (Dressing with flowers)
O. Gita Gobin Recitation.
P. Pahuda (Rest)

Besides the above usual Nitis there are a lot of special Nitis observed during the year on each and every festival occasions according to Oriya almanac.

JATRA OPERATIONS

NAME OF JATRA — OBSERVED ON

[a] Chandan Jatra. Baisakha Sukla Tithi to [Bathing in Narendra tank].. 21 days thereafter.

[b] Niladri Mahodaya...Baisakha Sukla Astami [Commemoration of the establishment of the temple, secretly done]

[c Snan Jatra ...Jestha Sukla Purnima. [Bathing ceremony of Lords. The deities are led to the Snan Mandap. At this time all the Tirthas assemble at Purusottam.

Khetra. So pilgrims of all over India come here.)

(d) Rath Jatra. ...From Asadha Sukla Dutiya to Trayodashi.

(Car festival, the deities are led to Gundicha Ghar in three chariots. Lord Jagannath in Nandighos, Lord Balavadra in Taladhwaja and Goddess Suvadra in Darpadalan. They stay in Gundicha Temple for 7 days and return. On way they half for 3 days. Indradumna and his wife Gundicha Devi first installed Lord Jaganath in Gundicha Mandir and then shifted him to the main temple in a procession and hence the festival. This Jatra gives untouchables

and persons of other religions a chance to have darsan and to pay devotion to the Lord and hence he is named Patitapaban.

[e] Hari Sayan Ekadasi...Asadha Sukla Ekadasi.

[f] Dakhinayan Sankranti...Karkat Sankranti

[g] Parswa Paribartan...Bhadra Sukla Ekadasi

[h] Deba Uthapan Ekadasi...Kartik Sukla Ekadasi.

[i] Parbana Sasthi [ODHAN SASTHI] Margasira Sukla Sasthi

[j] Makar Sankranti...Magha Sankranti

[k] Dola Jatra...Falguna Sukla Dasami to Purnima

[The moving deities Dolgobinda, Lakshmi] are led to Dola Mandap situated at north eastern corner of the Meghanadpacheri on Dol Purnima

[l] Damanaka Chaturdasi...Chaitra Sukla Chaturdasi

[Lord Jagannath Picks up Dayana leaves stealthly]

Upa-Jatra Operations

[a] Chitalagi Amabasya···Sraban Amabasya.

[b] Jhulan Jatra, ...Sraban Sukla Dasami to 7 days, there-after.

[c] Janmastami ...Bhadra Krushna Astami.

[d] Saptapuri Amabasya...Bhadra Amabasya.

[e] Sola Puja-Tantrika ... Aswina Sukla Saptami to Puja, Dasahara, Dasami (in Bimala Mandir Durgamadhab Puja.

[f] Kumar Purnima... Aswin Purnima.

(g) Pushyabiseka... Pausa Purnima

(h) Ram Navami... Chaitra Sukla Navami to 8 days thereafter.

Besha [Dressing Festival]

A.Baisakh Month ...Chandanlagi Besha. 42 days from Akhyaya Trutiaya.

B.Snan Purnima...Ganesh Besha (Initiated to please Ganapati Bhatta of Maharastra)

G.Ashadha Sukla Ekadasi...Suna Besha in the chariot.

D.Bhadra Krushna Dasami...Banabhoji Besha
E.Do Do Ekadasi...Kaliya Dalan Besha.
F.Do Do Dwadasi...Pralambasur Badha Besha
G.Do Do Trayodasi.. Krushna Balram Besha.
H. Bhadrab Sukla Trayodasi.. Baman Besha.
I. Aswina Sukla Dasami...Raja Besha.
J. Do Ekadasi to Kartik Sukla Dasami...Radha Damodar Besha
K.Kartika Sukla Ekadasi.. Laxmi Narayan (Thiakia) Besha.
L.Kartik Dwadasi...Bankachuda (Besha) (Baman)
M. Do Trayodasi Tribikram Besha (Dalikia)
N. Do. Chaturdasi... Nrusinha Besha
O. Do. Purnima... Laxmi Narayan (Raja Rajeswar)
P. Kartik Sukla Trayodasi Nagarjuna (Parsuram) (Mala) Besha. (at times)
Q. Any Saterday and Wednesday...Padma Besha, between Magha Amabasya to Basanta Panchami.
R. Magha Purnima Gaja Udharan Besha.
S. Falguna Sukla Dasami Chacheri Besha. to Purnima Except Chaturdasi.

Other Temple

There are a lot of temples outside the premises of the Jagannath Temple situated here and there in Puri town. The important of them from pilgrim point of view are noted below:—

[a] Lokanath Temple—The Supreme Lord Siva bestows blessings and fulfils desires of true devotees. The moving deity takes part in Chandan Jat a.

[b] Jameswar Temple—Harachandi Sahi.

[c] Markandeswar Temple-near Markanda tank.

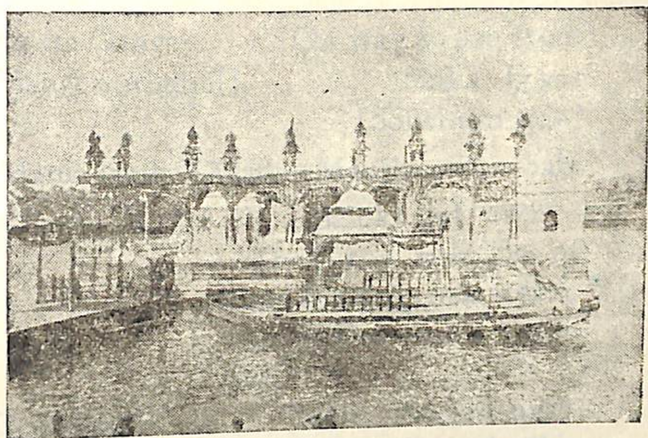
[d] Kapal Mohan Temple Manikarnika Sahi.

[e] Nilakantha Temple Near Indradumna Tank.

[f] Bilyaswar Temple-7 miles from Puri on east sea coast.

[g] Gundicha Temple-Main road. Lord Jagannath stays here for 7 days during Car festival Garden temple of Lord Jagannath.

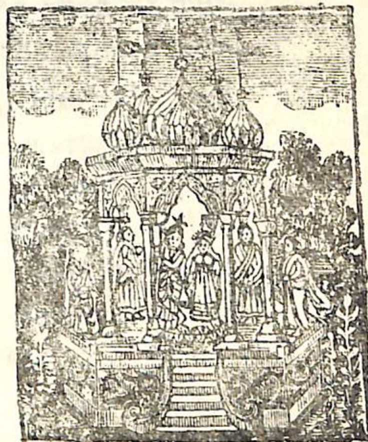
[h] Sidha Hanuman temple-West of Gundicha temple.
[Place of Tulasi Das]



Chandan Jatra



Dola Jatra



Jhulan Jatra

[i] Sweta Ganga- [Gangεs original] — On way to sea from Sinha Dwar [Southern side]

[j] Manikarnika Tirtha-Manikarnika Sahi

[k] Chakra Tirtha — Balukhand area [here the first logs of wood arrived from which the deities were made out.

[l] Dola Bedi- — This is located near Laxmi Bazar outside the Temple. On the Dola Purnima day the Lords come here and the swinging festival is held. Fine carvings and images are to be seen here. An open air museum has been located here.

[m] Gosala [Dairy Farm]-This is located near Kumarpara Police out post and Athara nala. The cows of the Temple are kept here. Hari Sahadev is worshipped here.

Matha Badis of Puri

[a] Gobardhan math-Place of Adi Sankaracharya at Swargdwar road

[b] Emar Math- Srinivas Kota. Place of Ramanuj Achary Sinha Dwar [Here is arrangement for viewing inside ofthe Jagannath Temple by non-Hindus]

[c] Jagannath Ballav Math- place of Bishnu Swami at GrandRoad.

[d] Radhaballav Math- Place of Nibarka Acharya at Sinha Dwar.

[e] Balavadra Chhata Math — Place of Madhu Acharya at Markandeswar Sahi.

[f] Chaitanya Gambhira...Radhakanta Math Place of Sri Chaitanya at Bali Sahi

[g] Gangamata Math... Place of Sarba Bhouma Bhattacharjya at Bali Sahi.

[h] Sunar Gaurang Math ...Place of Bhakti Sidhanta near Chakratirtha.

[i] Badachhata Math...Adima-Agni Rakhyaka of Jagannath Temple at Sinha Dwar.

[j] Eada Oriya Math... Place of Atibadi Jagannath Dash at Baseli Sahi

[k] Sidha Bakula Math...Place of Jaban Hari Das near Swargadwar

(l) Salbeg Math...Place of Hajrat Salbeg at Grand Road.

(m) Omkarnath Math...Place of sitaram Das at Swarga Dwar

(n) Purusottam Gaudia Math... at SwargaDwar.

(o) Babuli Math...Place of Guru Nanak at SwargaDwar

(p) Kabir Math... Place of Kabir at SwargaDwar

(q) Mahapravo Baithak...Place of Ballavachari of Gujarat.

AND OTHERS IN ALL 752 MATHS ARE IN PURI

60-DHARMASALAS OF PURI

1. Bagedia Dharmasala at Lions Gate.
2. Hazarimal Dodowalla Dharmasala at Grand Road.
3. Ram Chandra Goenka Dharmasala at Grand Road.
4. Bhatia Dharmasala near Dolabedi.
5. Gujurati Dharmasala near Dolabedi.
6' Bagla Dharmasala at Grand Road.
7: Mahabir Dharmasala at Grand Road.

There are also 72 registered Lodging Houses in Puri Town. Tourist Bungalow and Pantha Nivas are also available for tourists.



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